

## Diary Excerpts of Abraham H. Cannon

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Vol. I: Oct. 21st, 1879 to June 11th, 1881

p. 5 At alliance I took a cup of coffee and a sandwich for a change from my regular diet.

p. 119 Had a glass of beer.

pp.123-4 He was rebaptised.

pp.160-1 Chief of Police in Germany is concerned about principle of polygamy being taught (1880) May 10th--"but we informed him that we do not preach that here, and when the Saints come to Utah, it is left to their option whether they marry (in polygamy) or not. . . ."

p. 279 Sept. 18, 1880--"Sarah (one of his wives) tells me of her visit to Logan, and gives me the sorrowful information of Frank, my brother, being given somewhat to drink, and that his appearance is very much changed from the effects thereof."

p. 321 Nov. 22, 1880--"Sarah tells me that my brother Frank has run away from home and no one knows where he is; apparently he is taking a bad course."

p. 323 Nov. 26, 1880--"I received a very good letter from Sarah today, but it contained bad news about my brother Frank. It says that he has been too intimate with some man's second wife in Logan, the man being on a mission, and Father felt so bad about it that he expressed himself that he did not care if Frank never came near him again. This news made me feel very bad."

pp. 347-8 Jan. 11, 1881--". . .it (letter from Sarah) tells me also of my brother Frank's disgraceful conduct which made me feel very sorry for him. Sarah does not know about all his actions but from all reports he must have committed some terrible crime."

pp. 123-4 Thurs. Mar. 25th, 1880--". . . were talking for a while about rebaptism, and Bro. Enz told me that he was rebaptized a short time after coming on his mission; as I felt it my duty, and felt I must also be rebaptized before I could receive a full measure of God's blessings, I requested the same at Bro. Enz's hands. . . . About 8 o'clock on this lovely moonlight evening, we went down on the banks of the Rhine, and after praying, Bro. Enz rebaptized and reconfirmed me a member of the Church of Jesus Christ of Latter-Day Saints; I will now try and live better than I have done in the past, and be the instrument in the Lord's hands of doing much good; may my Heavenly (Father) help me so to do. I have felt for some time that I should do this, and now it is

done, a load seems to be taken from my shoulders."

Vol. II: June 12th, 1881 to April 10th, 1882

pp. 2-3 June 12th, 1881--Another case of rebaptism. "After meeting, Bro. Bloesch, the president of the branch, expressed the desire to be rebaptized. He is guilty of having intercourse with another man's wife, but he asked forgiveness for this, and made everything right as near as possible. We therefore went down to the Bieler Canal, where I rebaptized Bro. Bloesch and baptized Elsie Bangeter, Bro. Alder confirming the former and I the latter."

p. 44 July 25th 1881--A Catholic nun is converted & baptized in Nurnberg.

p. 99 Sept. 11th 1881--"I was chatting with Bros. Stagner and Donaldson a short time in the morning, and was sorry to hear the complaints they made of Bro. Carrington. They complain of being snubbed and insulted by him very often, and he is indeed a very abrupt man in all his sayings, and it is seldom that he takes the feelings of other persons into consideration; but notwithstanding this, the elders in this mission have no right to criticize his actions, but should rather pray for him."

p. 168 Mon. Nov. 28th 1881--"In the evening six persons came here to be baptized; they were Peter Vogel, his wife Katharina, and daughter Margaretha, Franz J. Model, and Johann Bauer, with his wife Babeta. I baptized them all, the first named being also baptized for his health, he having a lame back."

p. 223 Dec. 1st 1881--"In the afternoon I baptized the mother of Sister Maier in a large bath-tub in the house, with water which was carried from the well; this sister is 72 years old and is so sick and weakly that she cannot walk but little. I also confirmed her."

p. 229-30 Dec. 4th, 1881--In Leipsig: "In the evening I took a cup of coffee and read the papers."

p. 347 Thurs. Mar. 9th 1882--"I received a good letter from Br. Ballif today, wherein he give me much encouragement, and also the pleasant news that my brother Frank is endeavoring to make amends for his past bad conduct. May God assist him to reform and do right!"

p. 134-5 Thurs. Sept. 22nd, 1881--He has read in the Logan Leader for Aug. 19th abt Artic exploration which mention that a race of people exist, who speak Hebrew, and have gold and silver mines, etc., and A.H.Cannon believes they must certainly be the lost 10 tribes

Vol. III: April 11th 1882 to Feb. 22nd 1883

p. 15 April 25th 1882--"As we were eating some limburger cheese this evening, it was affirmed that about three years ago a cheese merchant of Berlin, who did a thriving business, used to send his men to urinate on the so-called "swiss cheese" in order to give it the proper flavor."

p. 20 Went to a play in Berlin--"Both the theatre and play were "one-horse" affairs. A Negro

was the hero of the play, and he finally married a white girl, which almost disgusted me."

pp. 68-9 Arrived by train in Ogden on June 6th 1882. He is met by Frank, Uncle Angus & Aunt Emily. He met Frank's wife and daughter. Frank works in recorder's office in Ogden. "Frank returned from California some time ago, and is, apparently very sorry for the course he took since I last saw him."

p. 71 June 6 & 7. Slept with Sarah; June 8th slept with Mina (at Uncle Angus' house)

p. 85 June 29th 1882--"Frank met us at the Ogden station, when Father had a conversation with him, and gave him the advice to go to Logan and clear up, as far as possible, the disgrace which was still attached to his name. Frank promised to do this. . . ."

p. 106 July 26th 1882--At a mtg. at Council House: "The subject discussed was the United Order, and a number of the brethren expressed their views concerning it. Uncle Angus in conclusion remarked that all who had received their endowments, had entered into that order. We should be prepared at all times to turn over all we possess to the Church."

p. 155 Sun. Oct. 8th 1882--In conf. mtg. he is called up to stand and was selected to fill one of the vacancies in the "Quorum of the First Seven Presidents of Seventies." "I was chosen in Bro. Joseph Young's place and Bro. Lewis for John Hancock, both deceased. I was never more surprised in my life, as I had received no intimations of this appointment."

Vol. IV: Feb. 23rd 1883 to Aug. 12th 1884

pp. 47-48 Sunday, June 10th, 1883--At a mtg. in Centerville, several Apostles and all of the First Council of 70 were present and the discussion of plural marriage came up. "Bro. Thomas Grover testified to having heard the revelation on celestial marriage read by Hyrum Smith in the high council previous to the death of the Prophet. All of the council present excepting three accepted the doctrine, and those three soon afterwards apostatized. Bro. Nobles testified to having performed the first ceremony in celestial marriage in this generation, he sealing his wife's sister to the Prophet Joseph."

p. 143 Mon. Jan. 14th, 1884--"The Territorial legislature, composed entirely of monogamists, convened today."

p. 166 March 8th, 1884--"Frank, who is now in Chicago, was appointed by the church Authorities to go to Washington to assist John T. Caine. It is desired that he should go direct from where he now is."

p. 177-8 Sunday, April 6th, 1884--Last day of Gen. Conf. "At a Priesthood meeting held in the evening (after the Hall was cleared of all those who were not worthy of being present by arranging the brethren according to wards and stakes) the strongest language in regard to Plural Marriage was used that I ever heard, and among other things it was stated that all men in positions who would not observe and fulfill that law should be removed from their places. The

Spirit of the Lord rested powerfully upon the First Presidency each of whom addressed the meeting. All present felt the force of the remarks made."

p. 178 Mon. April 7th, 1884--At Social Hall, a mtg. of all Stake Presidents. "The revelation on Celestial Marriage was read and explained by Pres. Taylor in a clear and forcible manner, so that none could mistake its meaning. All were enjoined to observe this law."

p. 202 Mon. June 9th 1884--He called on Sis. Eliza R. Snow Smith Young: ". . . and in the course of our conversation she said she heard the Prophet Joseph once remark, 'when the ten tribes were taken away, the earth was divided, so that they occupy a separate planet from this.' This was news to me."

Vol. V: Aug. 13th 1884 to Jan. 30th, 1886

p. 52. Mon. Dec. 22nd 1884--Abram & Geo. Q. go to Ogden to stop & visit Frank (Geo. Q., Abram, John Q. & Frank have all joined into one stock company, 'Canon & Sons'). "Frank was not in the store when we entered but came in soon afterwards, and, judging from his strange actions and the smell of his breath, he had been drinking. . . my confidence in Frank received a severe shock this evening."

p. 84 Feb. 26th, 1885--A. Cannon received a phone message from Mattie Cannon (wife of Frank in Ogden) saying she didn't know where Frank was and asked Abram & John Q. to help. They found out "that he was seen with a rather loose crowd last night." Later, after the theatre, "I saw Frank in the parquette, and as he went out I followed and spoke to him. He was nearly drunk and was loth to speak to me. He promised to return home in the morning.

pp 84-5 Feb. 27th, 1885--Saw Frank on the train. "Frank smelt strongly of liquor. His appearance would indicate that he had been up all night carousing."

p. 85 Mon. March 2nd 1885--The Stake President of Weber Stake, Pres. L. W. Shurtliff came to SLC and informed Abram "of the bad course Frank is taking in regard to his business. He has been in Logan several days with his companions of this city, and is neglecting his family as well as everything else. His actions are causing great dissatisfaction."

p. 86 Tues. March 3rd, 1885--Ab. & John Q. went to Ogden to talk with Frank. "He expressed the deepest penitence for his folly and said he designed making application for baptism, thinking that in closely uniting himself with the Church he would be able to overcome his weakness for drink."

p. 111 April 28th, 1885--he (Frank) is arrested for unlawful cohabitation. And out on bail of \$1500. "Frank is down from Ogden again and associating with whores."

p. 118 May 9th, 1885--"I found a letter there (at the court room) from Kate Flint which stated that Frank was in debt to her and that unless he paid her, she designed suing him. She desired me to intercede and save Frank the disgrace of a suit."

Vol. VII:        March 16th, 1886 to Sept. 5th, 1886

p. 63    May 4th, 1886--"In the forenoon I was called outside when I received my suit of striped clothes and gave the suit I left off to Dave Gallifant. In these clothes I feel perfectly at home, as a person looks like an odd sheep in the yard without them. I was also weighed while out and found that my weight is now 182 lbs."

p. 64    May 6th 1886--"Last night proved to be a very unpleasant one for several of the brethren, the bed bugs being as ravenous as to prevent their sleeping more than a very little but it seems as though all efforts to overcome the bugs are futile. They get in between the planks of which the sides of the building are formed and there remain until night induces them to commence their depredations. I, for one, have thus far escaped annoyance by them."

p. 73    May 11th, 1886--"There have been two windows left out of the west end of the Salt Lake Temple through an error of the architect which will most likely necessitate the taking down of the wall for 20 ft. Order was given yesterday to stop laying stone now until a decision was reached about this matter. It is a most egregious error."

p. 99    Wed. April 1, 1885--"Had several chats with Frank, who, according to all reports, has been working faithfully for some days past. He denies the truth of the assertions that he has been guilty of committing adultery. He promises to soon pay up his indebtedness to the business."

p. 119    May 10th 1885--Went out to "the Penn" to visit "our imprisoned brethren." "They are all feeling quite well and as happy as possible under the circumstances. They have a few priveleges not granted to other prisoners, such as having their own beds, receiving milk, etc."

p. 122-3        Mon. May 18th, 1885--At a mtg. in President's office about the present crusade. "It seems that some so-called Saints in various parts of the country are beginning to weaken and talk of compromise. Some of the leading men in Idaho are even in this frame of mind. Such talk is an evidence to me of utter lack of faith in God and His promises."

p. 124    Thurs. May 21st, 1885--In Ogden, "I went to see Frank who has been on another drunk since Monday."

p. 134    Fri. June 3, 1885--"Frank made confession of his follies before the evening meeting of Ogden on Sunday last and was forgiven. He will be rebaptized.

p. 141    Sat. June 20th, 1885--Attended a special meeting at President's office "where a society was organized which could hold the Social Hall and prevent outsiders from seizing and confiscating it as Church property." "I attended another meeting at which the county and city Bishops were present to prepare for holding Church property." "Our enemies are now preparing to attack our property with a view to robbing us of our goods as well as our liberty."

p. 155    July 13th, 1885--"To my great astonishment I learned today that Frank gave a chattle

mortgage on a \$700 interest which he claims in Cannon & Sons' store in Ogden. He did it to secure H.H. Rolopp for the sum of \$250. This transaction I consider very dishonest."

"John Q. is also in financial difficulties and is injuring himself by the breaking of promises to business men and others. His course is to me very unsatisfactory and will lead to evil."

p. 178 Tues. Nov. 10th 1885--"A notice was published in tonight's News signed by all of the Apostles except Geo. Teasdale who is absent, stating that Albert Carrington had been cut off from the Church for lewd and lascivious cohabitation and adultery. These acts are said to have been mostly of recent occurrence. This action caused everyone to be surprised."

Vol. VI: Jan. 31st 1886 to March 15th 1886

p. 32 Mar. 3rd 1886--Since getting out of the pen, Frank "has been on a disgraceful drunk."

Mar. 5th 1886--Still trying to get Frank sober again.

p. 38 (Vol. VII) Some men are planted in the prison among the Mormons to get information--these are called "spotters."

p. 86 May 20th, 1886--They had a boxing tournament.

p. 87 May 21st, 1886--"During the evening we had some singing and dancing in our rooms."

p. 99 May 28th, 1886--Complaints of bad coffee, sour bread, and tough radishes, and lettuce covered with worms.

p. 138 Tues, June 29th, 1886--He wants to draw a little money "on the History of Joseph Smith which Frank is preparing."

p. 182 Aug. 6th, 1886--"Charles Whitney, a younger brother of Orson's committed suicide day before yesterday--by shooting himself through the head. The coroners jury state that it was done during a fit of temporary aberration of the mind."

Vol. VIII: Sept. 6th, 1886 to July 9th, 1887

p. 59 Sat. Nov. 6th, 1886--They are on the way east by train, in the evening they passed by some mts. "They were high masses of rock piled up in regular order as though a mason's plumb-bob had set them in position yet none but the great Master Mason had laid the plummet for the construction of these mighty works of nature."

p. 79 For several months, he has been courting another girl and has made proposition of marriage--Mamie E. C.

On Wed. Nov. 24th, 1886--"She was baptized today preparatory to going to the temple to have her endowments."

(See page 4a for more on Vol. VIII and IX and X)

Vol. IX: July 10th, 1887 to July 31st, 1888

Thurs. July 21st, 1887--"They (G.Q. Cannon & J.F. Smith) report Pres. Taylor gradually sinking and think he will not last very much longer. His extremities are cold and his tongue is swelled, though he suffers no pain."

He uses diff. names for the brethren (disguised) Bro. Williams for C. W. Penrose & Col. Mack for J.F.S.

p.84 Mon. Nov. 7th, 1887--"I got his consent (G.Q. Cannon's) to get John Q. to revise the Ms. of "Joseph the Prophet" which Frank prepared, after which Father and Joseph F. Smith will review it and we can then print the same."

p. 108 Feb. 11th, Sat., 1888--"Frank and I went down to the farm where we submitted a part of the History of Joseph copy to Father. He approved of it with a few exceptions and when these suggested alterations are made we are at liberty to get the matter in type."

pp. 140, 170 Many continuous (one right after another) administrations are performed on his daughter, little Em.

p. 167 They dedicated her (Em) to the Lord.

p. 169 As part of the very funeral service of little Em they anointed A.H. Cannon.

p. 179 Thurs. May 17th 1888--"A private dedication of the Manti Temple occurred today at which the Underground and Apostles were present. I was invited to be present but owing to my lameness, could not go."

p. 87 Mon. Dec. 13th 1886--"I received a letter from Pres. John Taylor today in which he gives his approval to the circular prepared by our Council (70's) calling upon all the Seventies to get their Bishop's recommends, and stating that those who failed to do this would after April 1st next be no longer considered Seventies."

p. 97-98 Tues. Jan. 4th 1887--"In the evening I went to M.E.C.'s (his new wife #3 to be) room where I met D.C. Young & Marion Penelope Hardy who expect to go with M.E.C. and myself for a similar purpose to that which takes us there. (Mexico, to be married) We talked over our affairs and it was arranged for the girls to go on the U.P. train at 7:20 in the morning to Provo where we would meet them on the D & RG train which leaves here at 11:10 o'clock.

p. 109 On way back, after their marriage, from Denver, the two men came on a train together and the next day, the two girls.

p. 113 Thurs. Jan 27th 1887--"Frank came down from Ogden this morning and took dinner with me, after which we spent two hours in talking of some prospective work on a newspaper which

he has." It is called the Ogden Herald.

(Vol. IX)

Mon. Aug. 15th 1887--"He (Father) said he had had to defend himself and me before the Apostles because of what was done in the matter of John Q's divorce and marriage, but Father said he assumed all the blame for the part I took in the matter."

Aug. 18th, 1887--Sarah wants a divorce (Before, Mina wanted one)

pp. 117, 120, 123, 124 Mina, his wife has the "blues" (depressed) and talks of divorce or suicide quite often.

p. 125 Wed. Mar. 14th 1888--"Father started today in company with Chas. Wilcken for Logan; he went by team and will there meet Aunt Carlie and her children. The latter will be adopted to him as will also Chas. Wilcken."

Wed. Mar. 14th, 1888--"A communication from Bro. Woodruff(Apostolic Pres.) in behalf of the Twelve Apostles which was presented today, advises us to ordain no more Seventies and organize no more new quorums without first consulting with the Apostles."

p. 159 Tues. April 24th, 1888--"I was busy at the office nearly all day, where we worked off the remainder of the first form of Joseph the Prophet. (a 10,000 edition). . ."

(Vol. X)

p. 199 Sat. April 6th 1889--(Gen. Conf.) "John W. Taylor then spoke on the subject of faith, and told the people when they did not have sufficient faith to have their sick healed, they should secure the services of a physician and not let their sick die through neglect and ignorance."

p. 220 Mon. April 29th, 1889--"B.H. Roberts delivered himself up this morning and plead guilty to a charge of unlawful cohabitation. He will receive sentence on Wednesday."

p. 223 Wed. May 1st 1889--"Was in court at 10 a.m. and heard a sentence of 4 mos. imprisonment and \$200 fine passed by Judge Anderson of B.H. Roberts.

Vol. X: Aug 1st, 1888 to May 5th, 1889 (Vol. VI and X are in the same book)

Aug. 19th, 1888--"Had quite a time with Junior (his son of Sarah), who refused to say 'Amen' after I had asked the blessing. After whipping and scolding him for about 20 minutes, he yielded and obeyed. He shows great firmness in his resolves, which will, I hope, always be good."

Vol. XI: May 6th, 1889 to Dec. 28th, 1889

p. 129 Oct. 7th, 1889--In conversation with Geo. Q., he "gave me very great joy to see how happy he was at my call to the Apostleship without any suggestion from him."



"Pres. Woodruff spoke in regard to second anointing and said the Presidents of Stakes were to be judges of who were worthy to receive them, but it was an ordinance of the eternal world which belonged particularly to old men."

p. 141 Thurs. Oct. 17th, 1889--"We adjourned about 1 p.m. to meet with the Council at 3 p.m. today. I went to the office for dinner and to look after the work, returning to the Gardo at 2 p.m. to our Council meeting. Pres. W., Father, H.J. Grant, John W. Taylor and myself dressed in our robes, and President Woodruff prayed to open and Father in the circle. This is my first meeting with a prayer circle, and I felt the solemnity of the occasion."

p. 185 Mon. Nov. 18th, 1889--"The sons and daughters of a man named Wardell, who testified that he saw a man named Green, blood-atoned for apostacy while crossing the plains, gave evidence that their father lied. In fact, the man named Green to whom he refers, still lives at Wellsville."

p. 197 Nov. 27th, 1889 (at Fillmore)--Two young unmarried people have committed fornication. "Bro. Kelly (1st Counselor in stake pres.) was told that on asking forgiveness they should be permitted to receive re-baptism and not be cut off; but where persons thus sin who have received their endowments, they must be excommunicated."

p. 206 Sun. Dec. 1, 1889--"Wm. Green, the man whom the "Liberals" tried to prove by their witness Wardell was blood- atoned by the "Mormons" while crossing the plains in Dame's company in 1862, now turns up in Spanish Fork, and makes affidavit. . . that no murder was committed."

p. 208-9 Thurs. Dec. 12th, 1889--"At 2 p.m. attended my Quorum Circle meeting at the Gardo House. Pres. Woodruff, being quite sick, did not dress in his temple robes, but Father, Jos. F. Smith, John Henry Smith, H.J. Grant and myself did. Bro. Grant opened with prayer and J.H. Smith led in the Circle."

Vol. XII: Dec. 29th, 1889 to July 15th, 1890

p. 43-44 Fri. Jan. 31st, 1890--"At the Gardo House the question arose this morning as to whether the face of a woman who has had her endowments should be veiled or not when her coffin is closed on her dead body. Pres. Woodruff did not decide in absence of any written law on the subject, but Bro. Joseph F. though the face should be covered as this was the course pursued in early days of the Church, and it was doubtless done in accordance with some instructions of the Prophet."

p. 47 Feb. 2nd, 1890--A.H. says that Jared and the barges left Asia and landed "on the western coast of North America."

p. 67 Feb. 17th, 1890--Morgan City, Stake Conference--"At the close of this meeting we called the Presidency of the Stake and High Council together and had a plain talk with them. Bro. J.W.

Taylor advised them to build a vestry to their meeting house and use the upstairs room of it for a prayer circle."

pp. 117-8 Mon. April 7th, 1890--Meeting with Stake Pres. in 18th Ward Assembly Hall: (1) All approved to endorse the Sugar Industry. (2) Geo. Q. Cannon "said it was very improper for children under 8 years of age, who seemed to be approaching death, to be ordained to the Priesthood; it was also wrong for children over this age who were sick and had not been baptized to be ordained. Under no circumstances should children of a less age than 8 years be ordained or baptized."

p. 214 Mon. July 7th, 1890--At SS Union Board Mtg. "The question was asked if partaking of the Sacrament would cause a forgiveness of sins. A question card used in Sunday Schools said it would. Father (Geo. Q. Cannon) said that partaking worthily of the Sacrament would gain for the Saint a forgiveness of sins, as well as a repentant spirit and humble prayer would bring the same blessing, yet this is not the ordinance instituted for the forgiveness of sins, and any question or answer which conveyed such an idea is incorrect."

Vol. XIV: Jan. 28th, 1891 to July 14th 1891

pp. 14-15 Jan. 30th, 1891--ZCMI deducted tithing before paying wages to employees.

p. 83 Four ladies are set apart as mid-wives. This is a church calling.

Vol. XV: July 15, 1891 to Dec. 31, 1891

pp. 11-12 July 25, 1891, SLC--A Sister Parkinson asked why her new born babe died when A.H. Cannon blessed it and promised it should live to manhood and several weeks later it got pneumonia and the Elders promised it continued life? "I could not account for the failure of our promises that it should live except that sympathy instead of the Spirit of God prompted the utterances."

p. 45 Aug. 29, 1891--"There seems to be a regular mania to commit suicide sweeping over this city. Scarcely a day passes but what one or more cases occur."

Vol. 16: Jan. 1892 to Dec. 31, 1892

p. 30 Jan. 1, 1892--(At a stake conference at Brigham City) President Snow reported that on one occasion Joseph Smith was once asked who he was: "The Prophet smiled kindly upon his interlocutor and replied, "Noah came before the flood; I have come before the fire."

p. 40 Feb. 8, 1892--"I was surprised to see the warmth of feeling for John R. Winder when his Democratic principles were assailed, and he did not hesitate to oppose the expressions of Joseph F. Smith in favor of Republicanism. I very much fear that the politics which are being introduced among us will lead to a spirit of disregard and disrespect for the Priesthood. Such a feeling is already beginning to make its appearance in some places."

p. 90 April 7, 1892--at council meeting--"Pres. Woodruff spoke of the spirit which had prompted him to issue the Manifesto, and said it was of God."

p. 126 Thursday, Dec. 7, 1893--SLC at Quorum meeting--"It was decided in answer to a question that people should wear only white garments whether they be cotton, woollen or linen. Colored garments should not, however be used."

Vol. 18 (Year of 1894)

p. 45 March 8, 1894--Thursday--"It was decided that President Snow write to John W. Taylor, and urge him to come home to conference, and that he then attend to his ecclesiastical duties, and not neglect them as he has done the last six months."

p. 59 April 2, 1894, Monday--". . . The Presidency urged upon Pres. Snow and several of the Twelve who were there the necessity of investigating John W. Taylor's affairs, and seeing that he attends more faithfully to his ecclesiastical duties, and less to his personal affairs. He returned this morning from Canada, where he has been laboring for nearly six months almost entirely in his own interests."

p. 39 Thursday, March 14, 1895--BYU Academy is so much in debt that the building will be sold unless the mortgage is paid immediately. "The Catholics will buy the structure, it is said. All felt that the property must be saved if the money to do it can possibly be obtained."

p. 103 June 20, 1895--SLC--A sister who died before receiving her second annointings is allowed to receive them by proxy.

p. 190 Thursday, Nov. 14, 1895, SLC--"Father felt that some investigation should be had of the conduct of Thatcher & Roberts before they receive any ecclesiastical appointments in the Church. Pres. Snow said he could not fellowship them until they made things right, nor could any of the Quorum do so. It was decided to leave any investigation of their affairs until after Statehood, as trouble might otherwise ensue because of the exercise of church discipline."

Insert: p. 39,(Vol XI) Sun. June 23, 1889--Geo. Q. Cannon is teaching the gospel to A.H. He taught: (1) "That all men, even the sons of perdition, will be resurrected." (2) "That Jesus Christ is Jehovah". (3) "That Adam is His Father and our God". (4) That under certain unknown conditions the benefits of the Savior's atonement extend to our solar system."

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We then found Pres. Preston, who told Frank that he thought a public confession before the saints of the ward in which the sin of adultery was committed would be necessary; and he (Frank) could then ask forgiveness for the same. He also advised Frank to see the parents of the injured girl, and make matters right with them. This latter part he was willing to perform, but he argued that a public confession was unnecessary as the revelations of God did not require it. He

considered the sin a private one, and should not therefore be made public. I could not agree with his argument. Bro. Preston finally referred him to the Bishop of the ward in which the act was committed. A bishop's court consisting of this officer and his two councilors was appointed for this evening.

Vol. 5; 1885

. . . Bro. W. \_\_\_\_\_ spoke a few minutes; he related that as \_\_\_\_\_ brethren were returning from Zion's camp in \_\_\_\_\_ days, the Prophet Joseph himself and others \_\_\_\_\_ one of the Indian mounds (in Missouri, \_\_\_\_\_) and as they were descending when about half way down (the mound being between 40 and \_\_\_\_\_ feet high) Joseph stopped and pointing to a spot on the mound told one of the brethren to dig there; He did so and about 6 inches below the surface unearthed a skeleton of a man. A stone-pointed arrow was sticking in the back bone, which Joseph took with him, and a ring on one of the thigh bones showed where it had been broken and then had knit together. The next day it was revealed to the Prophet while lying in his wagon that the skeleton was of a Lamanite whom God had made white because of his holiness. His name was Zelph and he was a noted leader who fought under Onondaga the commander of the righteous Nephites in early times, whose name, however, is not mentioned in the Book of Mormon. His thigh was broken by a stone from a sling in the hand of an enemy in battle.

Wed. March 18th: I was in the office most of the day. This morning I received word from Charles Richards that Frank is some place in town on another drunk. I gave John Q. and the police notice and urged them to be on the lookout for him. Up to 8 o'clock p.m. no one knew definitely where he was, and I started out with the determination to learn of his whereabouts. I first visited his mother at Aunt M.A. Lambert's and then went on Main Street and searched until about 11 o'clock. The horrible information I obtained was that he was in Kate Flint's establishment and that his associations with that notorious prostitute are well known to several police officers. He has been drinking deeply and spending money very lavishly with fast women. Some of his suppers are said to have cost him \$35. I was assured that he would go to Ogden in the morning and I therefore did not attempt to force an entrance to his stopping place.

Fri. Mar. 27th: . . . At 12 o'clock we met in the same office with a number of Salt Lake's businessmen to whom Father explained the object of his recent visit to the east. He said he visited Pres. Cleveland three times and had lengthy conversations with him; he also presented him a letter concerning our question. The Pres assured Father that he would endeavor to treat us with fairness. With each member of the Cabinet Father also had interviews and they seemed disposed to give us fair play. It was suggested that the businessmen hold meetings and use all their influence to put a stop to the unholy crusade against this people.

Tues., June 30th: . . . Attended court part of the day where Bro. F. A. Brown's case was called. The forenoon was occupied in getting a jury, and in the afternoon at his own request he was sworn as a witness. He was then permitted to read a paper in which he gave a short review of his past life, admitting his marriage with two women and saying that he would rather have his head

severed from his body than to deny his religion and his God. After his testimony the case went to the jury who brought in a verdict of guilty with a recommendation for mercy. . . . As I was returning home I went to the Co-op store where a large crowd had gathered. By suggestion of some of our leaders the flags over which the "Mormons" had control were mostly placed at half mast in mourning for the sad persecution now going on in our midst. The flags at the city hall and court house had already been raised to the masthead at the command of a few anti-Mormons, and now, at 5 p.m. they had assembled at ZCMI with threats of using force in hoisting the flag. The police were there in numbers, however, and no attempt at violence was made. Finally Wm. Jennings and Thos. G. Webber came and had the stars and stripes raised, to the utter disgust of the many staunch Saints. Threats were then made to raise the flags on the Gardo House, Presidents Office, Tithing and Des. News offices, the Temple and Tabernacle, but they continued to wave in their half-mast positions until dark. In the evening a number of friends assembled at my home and we had an exhibition of fireworks until quite a late hour. At the celebration in Ogden today Apostle Moses Thatcher threw a bomb- shell into the camp of the Liberals by reciting some of Utah's sufferings because of religious bigotry. His statements were too true to rest easy on the minds of the anti-Mormons and he was reprimanded by Judge Powers, the orator of the day. Gentiles are really beginning to think that the Saints are in rebellion.

Sun., July 5th, 1885: . . . Judge Zane rendered his decision tonight in regard to Vandercook; he maintains that the city has no right to punish single acts of lewdness when committed in private houses, but could do so were such acts committed under the public gaze where such acts would have an immoral effect. He therefore discharged Vandercook, thus releasing also Pearson, Asst. U.S. Pros. Attorney Lewis and W.H. Yearian, the last two having been arrested last Tuesday on charges similar to those preferred against the deputy-marshal. Thus lechers are turned loose upon the community by a judge who sends honest men to prison for honorable wedlock. About 7 o'clock p.m. Bro. Jos. McMurrin was shot by a deputy-marshal named Collins. It seems that there have long been ill-feelings between the two because of the latter's sneaking around Agnes McMurrin's home to try and learn something about her actions, she being reported as a polygamist wife of Royal B. Young. These two met in the Social Hall lane and as Bro. M. stated ran against each other. The latter struck at C. with his fist, when the deputy placed his pistol against Bro. M's abdomen and fired twice. Either one of the wounds would necessarily have been fatal. Bro. M. ran into the street before falling and was then conveyed to the City Hall where he was told he could not live more than 24 hours, and where he made his statement of the affair. Collins fled in the meantime to the U.S. Marshal who shielded and finally took him out to the "Pen," notwithstanding his solemn promise that he would bring the murderer to the City Hall and deliver him up to the proper offices. The deputy is to appear before Commissioner McKay on Monday. This sad event cast a gloom over all who heard it for the victim is a most estimable and brave young man.

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Feb. . . . posse of 20 deputy-marshals with Ireland at their head made a raid on the Church

offices today. The Gardo, Lion and Bee Hive houses, the President's and Historian's offices and Tithing yards and offices were all searched, but in vain, for the President, Father, or others of the authorities. A large crowd assembled and there would doubtless have been trouble had any of the leaders been taken. Later in the day the following notice was posted on the Tribune bulletin board: "\$500 Reward. I will pay the above reward to any person for information leading to the arrest of George Q. Cannon, against whom an indictment is now pending in the Third District of Utah. The names of any persons giving information will be held in strict confidence." E. A. Ireland, U.S. Marshall, Salt Lake City, Feb. 8th, 1886." Hound- bills containing the same notice and a very good photograph of Father in one corner were also prepared and distributed.

Tues., Feb. 9th: . . . Returned home in the evening and found that my house had been visited by Deputy Marshals Green, \_\_\_\_\_ and Hurd this afternoon between 5 and 6 p.m. Mina was arrested and taken to the Marshal's office where she was put under \$ \_\_\_\_\_ bond to appear when wanted.

. . . I reached the Court Room at 11:20 a.m. whither Mina and the other witnesses in my case had already gone. After receiving assurances through F. S. Richards from Dickson that if I would cause them no trouble my sentence should not be passed until March 17th, I went on the stand after pleading "not guilty" and testified my own case. In answer to Dickson's question whether Sarah and Wilhelmina were my wives, I replied, "They are, thank God," and I further admitted having lived with them during the dates mentioned in the indictment. A verdict of "guilty," was immediately rendered by the jury. . . .

Vol. 7; 1886

Wed., March 17th: . . . I was called up to be sentenced. Upon Judge Zane giving me permission to speak I explained my position and stated that I had only sought to obey the law of God in doing as I had done, and if for doing that I deserved punishment, I was prepared for sentence. He then sentenced me to six months imprisonment, to pay a fine of \$300 and costs, and stand committed till the fine and costs are paid. I immediately went into the marshal's office under guard, and there remained until about 4 p.m., except for a few minutes when I went to a restaurant under guard, waiting for the Penitentiary wagon. Father's trial was set for today but as he did not appear, his bonds were forfeited. A great number of special deputies were sworn in for the occasion, a company of soldiers were held in readiness, and all who entered were searched to see if they carried concealed weapons. All precautions were, however, unnecessary, as the prisoner did not come. Considerable money was lost by his not coming. About 5 p.m. after riding over a very rough road and wet, I arrived at the "Pen" in charge of Guard Janey. . . . There are now 50 of the brethren in the "Pen" for conscience sake, and therefore, it is not nearly as unpleasant as it might be or as I expected it would be.

Sun., March 28th, 1886: I was reading for a short time in the forenoon, and was then called out to see W. J. Lewis who reported everything in a very satisfactory condition at the office and my folks at home all in good health. In the afternoon I was busy studying and reading as our Sunday

preacher failed to come. It was a cold day, and part of the time was snowing. In the evening I was reading and listening to the singing of Mr. Johnson and others. Bro. Olsen brought word in this evening that President Taylor had received a revelation from the Lord in which it stated that God was satisfied with the sacrifice made by the people in this crusade and that He would now turn their wrath aside. This word, he said, came from Bishop Allen of the 21st Ward, and, if true, we as a people can rejoice at it. Bro. F. S. Richards, who starts east tomorrow morning to look after some cases before the U.S. Supreme Court, thinks he will be able to obtain a pardon for Joseph Evans, who has 17 solid months yet to serve for polygamy.--Arrests for cohabitation still continue to be made in Salt Lake and elsewhere.

May 24th, 1886: During the evening we had farewell speeches and songs from Keddington and Porcher. This is a copy of our reply to the Governor:

Utah Penitentiary

May 24th, 1886

To His Excellency Caleb W. West

Governor of Utah

Sir: On the 13th inst. you honored the inmates of the Penitentiary with a visit, and offered to intercede for the pardon of all those enduring imprisonment on conviction under the Edmunds law, if they would but promise obedience to it in the future, as interpreted by the Courts.

Gratitude for the interest manifested in our behalf claims from us a reply. We trust, however, that this will not be construed into defiance, as our silence already has been. We have no desire to occupy a defiant attitude towards the Government or to be in conflict with the nation's laws. We have never been even accused of violating any other law than the one under which we were convicted, and that was enacted purposely to oppose a tenet of our religion. We conscientiously believe in the doctrine of plural marriage, and have practiced it from a firm conviction of its being a divine requirement.

Of the forty-nine Elders of the Church of Jesus Christ of Latter-day Saints now imprisoned in this Penitentiary for alleged violations of the Edmunds law all but four had plural wives from its passage to thirty-five years prior to its passage. We were united to our wives for time and eternity by the most sacred covenants, and in many instances numerous children have been born as a result of our union, who are endeared to us by the strongest parental ties.

What the promise asked of us implied you declined to explain, just as the courts have done when appeals have been made to them for an explicit and permanent definition of what must be done to comply with the law.

The rulings of the Courts under the law have been too varied and conflicting, heretofore, for us to know what may be their future interpretations. The simple status of plural marriage is

now made under the law material evidence in securing conviction of unlawful cohabitation, thus independent of our acts, ruthlessly trespassing upon the sacred domain of our religious belief.

So far as compliance with your proposition requires the sacrifice of honor and manhood, the repudiation of our wives and children, the violation of sacred covenants, heaven forbid that we should be guilty of such perfidy; perpetual imprisonment with which we are threatened or even death itself would be preferable.

Our wives desire no separation from us, and were we to comply with your request they would regard our action as most cruel, inhuman and monstrous, our children would blush with shame, and we should deserve the scorn and contempt of all just and honorable men.

The proposition you made, though prompted, doubtless, by a kind feeling, was not new, for we could all have avoided imprisonment by making the same promise to the Courts. In fact, the penalties we are now enduring are for declining to so promise rather than for acts committed in the past.

Had you offered us unconditional amnesty, it would have been gladly accepted, but dearly as we prize the great boon of liberty, we cannot afford to obtain it by proving untrue to our conscience, our religion, and our God.

As loyal citizens of this great Republic, whose Constitution we revere, we not only ask for but claim our rights as freemen, and if from neither local nor national authority we are to receive equity and mercy, we will make our appeal to the Great Arbiter of all human interests, who in due time will grant us the justice hitherto denied.

That you may as the Governor of our important but afflicted Territory aid us in securing every right to which loyal and peaceable citizens are entitled and find happiness in so doing, we will ever pray.

As witness our hands,

Lorenzo Snow Abraham H. Cannon Hugh S. Gowans

Rudger Clawson William Wallace Willey David M. Stuart

Henry W. Naisbitt L. D. Watson Culbert King

William D. Newsom William Grant John Price Ball

Amos Maycock Oluf F. Due John Y. Smith

Henry Gale Thomas C. Jones John Bowen

William G. Saunders Geo. C. Lambert George H. Taylor

Helon H. Tracy James Moyle Hyrum Goff



H. Dinwoodey J. McMurrin Herbert J. Foulger

Stanley Taylor James H. Nelson Frederick A. Cooper

James O. Poulson Robert McKendrick Robt. Morris

Samuel F. Ball S. H. B. Smith George B. Bailey

Nephi J. Bates John Penman Thomas Burningham

Andrew Jenson John Bergen Joseph H. Evans

James E. Twitchell Wm. J. Jenkins Thomas Porcher

C. H. Greenwill Wm. H. Lee

Thus endeth what will yet become a very important historical document.

Thursday, July 15th: I was studying during the forenoon and in the afternoon was busy writing catechism. It was clear and very hot today. In the evening, Bro. Shepherd was moved into No. 3 and put to sleep with Bro. Snow; he wanted to sleep on the floor, and got his bed made, but Doyle gruffly ordered him in with Bro. Snow--An Italian from Ogden was placed in No. 2, he having been sentenced to 7 years by Judge Powers for setting fire to Cardon's barn. He claims that it accidentally caught fire while he was smoking. In the evening Rud and I had a conversation with Bro. Snow about various doctrines. Bro. Snow said I would live to see the time when brothers and sisters would marry each other in this church. All our horror at such a union was due entirely to prejudice, and the offspring of such unions would be as healthy and pure as any other. These were the decided views of Pres. Young, when alive, for Bro. S. talked to him freely on this matter.--Bro. S. believes that Jesus will appear as a man among this people and dwell with them a time before he comes in His glory. The Gentiles will hear of it and they will reject him, as the Jews did anciently, but they will have no power over him at all. --He says that if a man will place himself in a position where he is ready to sacrifice everything at the command of the Lord, he is then in a position to ask and receive Heavenly revelation.

Friday, July 16th . . . At night a sort of ovation was held in our room in honor of my expected departure. The speeches made were all made up of praises for me. Mr. Johnson, while acknowledging his prejudice against our people and religion, said that I would stand among the first on the list of those whom he thought were trying to approach the example set by our great Master. He made many other expressions of the highest praise. Mr. McConnell also expressed his pleasure at making my acquaintance, and said he wished from his heart that he could see and be as I was. Bros. Snow, Naisbitt, Lambert, Clawson, Foulger and others all gave me words of encouragement and praise. I made my valedictory in which I thanked all for their kind feelings. I do not believe there is a man in the yard but what feels kindly towards me. I can truly say that I have tried to set a good example in study, work, and morals, and the Lord has wonderfully blest

me.

Friday, Aug. 20th: After breakfast we went out for a walk when Father told me that Bro. Moses Thatcher had preached that the people were to be robbed of all their political rights and brought into great bondage, and when it would seem as though there was no escape the people would cry unto God who would then send to them the man like unto Moses of whom the Doc. and Cov. speaks; this should be the Prophet Joseph resurrected. Bro. Thatcher claims no revelation for these things, which he says is all to occur within five years, but has made deductions from ancient and modern prophecies. Father says it has not been made known to him that this doctrine is correct, and he does not approve of its being taught.--Father told me of his deep financial embarrassments. Besides his bonds, which he feels he must in honor pay, he seems on the point of losing considerable in John Beck's mine, where he invested at Pres. Taylor's wish and suggestion. He says he sees nothing but ruin ahead, though he has faith God will yet relieve him.

Sept. 5: . . . Uncle Angus . . . said he felt John Q. ought to get up before the public congregation in the Big Tabernacle this afternoon and confess his sin and Uncle Angus should then propose and put it to vote that he be cut off from the Church. John Q. reached there about 2:30 p.m., but he would not go to see father. I therefore carried the latter's advice to John and he manfully agreed to follow it. He and Uncle Angus therefore went to town together and I took Bro. H. B. Clawson up home in John's buggy. I reached meeting just in time to hear Uncle Angus put the motion to vote that John be cut off. It was unanimously sustained. Uncle Angus immediately left the meeting to again go in hiding. The affair created a great sensation because no idea was had by any, except two or three, of John's guilt and the fact that Uncle Angus came out of his hiding to put the matter before the people that it might be a warning made a profound impression. Bro. John Nicholson having been interrupted in his remarks that this confession might occur, continued after it was done. He eulogized Father for the noble stand he had taken with his own son, and hoped the warning would be taken to heart by the people. I drove to the farm after meeting had heard Father tell the folks what had occurred. He began in this way. "John Q. Cannon has committed adultery and was today cut off the Church." The sadness of the scene which followed beggars description. All wept and felt their spirits wounded. I went over for John Q. in the evening and after giving solicitation, he went over and met Father and the folks. The former encouraged and advised him to remain right here and live down the sin he has committed as far as possible. John promised to do as told. He seemed to feel very penitent and humble, and will, I hope, try to live his religion hereafter. The blow has been a terrible one to us all as we all placed so much faith in John Q. He said he suffered a thousand deaths in telling Annie, Louie, and Sister Wells this afternoon of his fall from the Church.

Vol. 8, 1886.

Thursday, Oct. 14th: The following are words spoken by Apostle Moses Thatcher at Lewiston, Cache Co., Utah, 1886. (Original in the hands of W. S. Burton.) "It is my belief that every city, county, precinct and territorial office in this Territory will be in the hands of our enemies; that we shall be so burdened with taxes that it will be almost more than human nature

can endure. That we shall cry to the Lord by night and by day for deliverance. That when our hearts are sufficiently subdued that our entire trust will be in the Lord, then shall that man like unto Moses be raised up, and shall lead us out of bondage back to Jackson County in the state of Missouri. There will be no hesitation; everything will be decisive and prompt. The mountains shall tremble before him and if there be a tree or anything else in the way of their progress, it shall be plucked up by the power of God. Then is the time the scriptures will be fulfilled that says: 'One shall chase a thousand and two shall put ten thousand to flight.'"

"It is my belief that the time of our deliverance will be within five years, the time indicated being February 14th, 1891. (See Mill. Star, Vol. XV, Page 205) And that the man raised up will be no other than the Prophet Joseph Smith in his resurrected body. The power to lead Israel in the latter days as Moses led them anciently having been sealed upon his head by his father, Joseph Smith, the Patriarch of the Church at that time. If Father Smith had the power to bless, and that he had the power is most certain from the fact that he was ordained to this office and calling by his son, the Prophet, before the above blessing was pronounced upon the head of Joseph, no other man can perform this mission but the Prophet Joseph Smith. (See Mill. Star, Vol. XV, page 620) I do not say all the people of the nation will be destroyed within the time mentioned, but I do say, that in consequence of the wickedness and corruption of the officers of the nation, the government will pass into the hands of the Saints, and that within five years. There will not be a city in the Union that will not be in danger of disruption by the Knights of Labor, who are becoming a formidable power in the land. You people in quiet Lewiston need not be surprised if within the next four years the rails are torn up from Ogden to the Missouri River and to San Francisco and into Montana in the North, leaving us as isolated as we were when we first came to this Territory. There is a power to do this and a disposition to--meaning the Knights of Labor." (A servant of God, holding the power and keys of the Holy Apostleship does not speak in this manner for mere pastime. There is more in these utterances than we are apt to attach to them, unless we are aided by the Spirit of God.)

Salt Lake City, Aug. 3rd, 1886.

This morning on getting the mail I received the following note in a lady's hand, post-marked Salt Lake City. "Dear Brother Cannon: My thoughts have been to you a long time. Hoping the Lord will in due time open a way I may have the opportunity of meeting you. I am a single lady able of providing for myself, and my wish are be called by your name.

I trust the Lord may fulfill my desire. I dare not yet give your name, but leave it in the providence of the Lord, please destroy this, from a humble and faithful sister."

Who sent the letter I cannot possibly imagine; it may be only a joke--at least I consider it so.

Thursday, Jan. 6th: We all fasted today as it is our regular day in the Church for so doing. At Salida we took dinner, at least I did, after passing over Marshall Pass through a severe snow storm.

Tuesday, Jan. 11th: . . . After supper and the presenting of our recommends, Bros. Snow and Thatcher went into the south room of Bro. Johnson's house and about 8:30 o'clock married D. C. Young and M. P. Hardy, after which M.E.C. and I were united in the holy bonds of matrimony by Apostle Snow. Bro. Thatcher acting as a witness. I gave the former \$10.00 for his kindness. We then made our beds in wagons, as there was no room in the house for us, and my bridal chamber was Bro. Snow's light wagon which was made quite comfortable with a feather bed and the curtains being all fastened down. Altogether our union has been rather romantic.

Wednesday, Jan. 12th: Mary and I went to Bro. Haycock's to breakfast where meeting was also held at 10 a.m. Bros. Snow, Thatcher and I occupied the time in speaking encouragingly to the Saints. Bro. T. prophesied that if the people would do right they would be prospered here and would. . .

. . . I dwelt on the return of the Saints to Jackson Co. and their final destiny. I felt quite free after getting started and several of the brethren said they were glad I had touched upon the subjects I did, for many of the Saints are beginning to lose sight of the fact that we are to return to Jackson Co. and there build up the Center Stake.

Sunday, March 20th, 1887: . . . At the two o'clock . . . transaction of the business brought before us. A question was asked as to whether a man who held no Priesthood and on being ordained a Seventy did not have the Melchisedek Priesthood conferred upon him was really the possessor of the Priesthood. I maintained that it was necessary to say in the ordination that this was conferred upon him, otherwise he did not possess it. There being some difference of opinion on this point, it was decided to refer the matter to the First Presidency for an answer.

Vol. 9, 1887-88

Sept.: . . . I went to see Father in the afternoon and had a short conversation with him. The Church is going to dispose of its underground vehicles and dismiss all guards; the Twelve will thus be compelled to look out for themselves.

Friday, April 6th: Nice day. After being at the office a short time in the morning, I went to see Father, who told me that the matter of the First Seven Presidents of the Seventies were mentioned in the Council of the Twelve and the remark had been made that we did not fully tend to our duties. The proposition was also made to pay us a salary, which matter was referred to a committee, so that we might devote less time to business and more to our ministry. I told Father I would prefer to receive no salary, and as for neglect of duty I had tried to do my best. It would, however, please me very much if I could be honorably released from my position as it was very trying to me to go out and preach to the people. He then exhorted me strongly to battle against this man-fearing spirit and try to do my duty at all times.

Sunday, May 6th, 1888: . . . About 1:30 p.m. Father's family and Geo. Lambert repaired to the river, where I prayed, and after John had expressed his desire to be baptized, Father immersed

him in the water. After changing clothes, we all assembled in the school house where Father gave a most excellent discourse; he urged all to pray earnestly and often; to repent daily of weaknesses and sins and to seek at all times for the spirit of revelation, which it was the privilege of each one to enjoy. John Q. was then confirmed by Father a member of the Church and ordained an Elder.

Friday, May 25th: . . . I was out attending to some business, and among other things called to see Father with whom I had considerable talk about business. He desires me to learn the true condition of John Q.'s affairs. He told me that at the dedication of the Manti temple there were some remarkable manifestations of God's power. Various personages were seen. Phoebe Beatie saw a person standing behind D. C. Young while he was speaking. Halos were seen about the heads of several brethren, notably Apostle John W. Taylor. Voices were heard shouting "Hosanna," and singing was heard--Bro. John S. Lewis stating that he could distinguish the various parts. These were encouraging evidences to the Saints that God is pleased with the work done, and still lives to control His Church. --In the evening I took Sarah and Mina for a ride.

Vol. 10; 1888

Friday, Feb. 22nd: . . . We then drove to the President's Office where the Tabernacle choir assembled-- the largest number being together that I have for a long time seen--and serenaded Father and the President. After some singing Father and Bro. W. feelingly addressed the company. As they dispersed the Sandwich Island choir also sang several pieces, two of which were composed especially to honor Father. He spoke to them in their language and Pres. W. then spoke a few words in English, which Bro. Robt. B. T. Taylor interpreted. He told them they were of the seed of Israel of the tribe of Joseph, and they had a great work to do, for he had seen them in vision in the temples of God receiving their blessings. One Kanaka was present who is 95 years old. Father baptized him on the islands over 34 years ago. --After all had left Pres. W. accompanied Father and us children to the farm where we had dinner. After dinner Pres. W. made this remark to me while we were alone: "Bro. Cannon, your Father has got the biggest brain and the best mind of any man in the Kingdom, without exception." Sometime since he remarked to Chas. Wilcken that Father is the humblest man in the Church.

March: . . . In the afternoon Apostle F. D. Richards spoke on the duties of the Saints, and I also spoke for about 25 minutes in a confused way. I fear that I counted too much on my own wisdom in arising to speak, and I felt very much chagrined when I resumed my seat. I hope the lesson will not be lost on me. As we drove home Father told me that all his success in life was due to his zeal for the work of God. Men gave him credit for much more ability than he possessed, but whatever talents he did possess he had tried to use to the glory of God. In his speaking he had never desired to be sensational but to be sound in doctrine. He asked me what I understood concerning Mary conceiving the Savior; and as I found no answer, he asked what was to prevent Father Adam from visiting and overshadowing the mother of Jesus. "Then," said I, "He must have been a resurrected Being." "Yes," said he, "and though Christ is said to have been the first fruits of them that slept, yet the Savior said he did nothing but what He had seen His Father do, for He had power to lay down His life and take it up again. Adam, though made of dust, was

made, as Pres. Young said, of the dust of another planet than this." I was very much instructed by the conversation and this day's services.

Monday, March 11th: . . . Father then spoke on the love of God. He urged the Saints to love each other and to minister to each other's wants, and not to feel that certain ones are unworthy of our aid because of their improvidence. He called to the Saints' attention the fact that the men who were liberal of their time and means were apparently no worse off than those who were stingy with both in the work of the Lord. Speaking of the sacrament he said he believed considerable of our sickness was due to our partaking unworthily of these emblems. He called upon the Stake Presidency and Bishops to refuse the sacrament to those whom they knew were not worthy to receive and told them that if they did not follow this counsel the sins of the unrighteous individual would follow them. He fully explained the reparation required by the Gospel of those who do wrong. The confession must be as far reaching as the knowledge of the evil.

. . . Father then spoke for about half an hour; he urged the Saints to raise the best horses, fruit, vegetables, grain, etc.; to have the best houses, and to try and improve in all practical matters. He told the Saints not to go to Mexico, Canada, or any other place, unless their circumstances required it, but to gather together. He told the men to make things pleasant at home for their wives and children, and for wives to look to the interests of their husbands. He particularly urged parents to instruct their marriageable sons and daughters in the laws of life, and not let them do themselves irreparable injury before gaining experience.

Sunday, April 7th, 1889: . . . Apostles Moses Thatcher and Heber J. Grant in the presence of Bros. Gates and Morgan ordained two High Priests who were going on missions to be Seventies. This is an innovation, for while I believe that a Seventy holds the higher office, there are some, even among the Twelve, who think a High Priest is higher. This settles the matter as far as these two missionaries are concerned.

Monday, April 8th: Nice day.--I was at the office till nearly 10 a.m. when I went to meeting. Bro. F.D. Richards spoke upon the blessings which we will receive in the Gospel if we are faithful. Bp. O. F. Whitney then spoke on the heroism we display when under adversity we acknowledge the hand of God. It is a great thing to thank Him when prosperity attends us, but it is still greater to praise him in the midst of trial and trouble.

Vol. 11; 1889

Friday, May 31st: . . . A sad affair is reported as having occurred in Provo a few days since. Joseph Smoot, a son of Pres. A. O. Smoot, who is wild and addicted to the use of liquor, went into a salon and after getting a glass of whiskey mockingly consecrated it, as is customary in the consecration of oil in the Church. No sooner had he finished this sacreligious act than he was struck with paralysis and fell helpless on the floor. His Gentile companions were horrified at his act, and its result, and carried him home where he has since laid in a very precarious condition. A horrible warning to scoffers!

October: Returned to the Priesthood meeting at 7:30 and listened to good discourse from Father and Pres. Woodruff. The former told the brethren how revelation from God to the Church would be imparted--through Pres. Woodruff or his successor. If any apostle or other person should receive a revelation concerning new doctrine he had no right to preach or teach it until it had been submitted to and passed upon by the First Presidency or Twelve. Pres. W. spoke upon Jos. E. Taylor's doctrine of the baby resurrection and said that such teachings unsettled the minds of people and made them uneasy. In the resurrection whether babies grow or not, we will be perfectly satisfied with the arrangement. Meeting adjourned about 9 o'clock and I went to the farm.

October: . . . At 3 p.m. I attended a meeting of the Twelve at the Gardo House where Bros. Merrill, Lund and myself were set apart as Apostles in the order named. Pres. Woodruff set apart the first, Father the second, and Bro. Joseph F. myself. Our charge was first given us by Father at Pres. W's instance. The importance of our callings was portrayed, and our privileges were named. Among these were the privileges of having the ministration of angels, and of seeing the Savior Himself; of hearing the voice of God as audibly as we hear a man's voice; of continually being under the direction of the Holy Ghost; of being prophets and revelators; and of many other things of which I have a verbatim copy, as also of my blessing and ordination, in which I was promised everything my heart desired in righteousness if faithful. Oh, how humble and weak I felt! I feel the most unworthy of all my brethren for this exalted position. My sins rise up against me, but I pray God to keep my weaknesses continually before my eyes so that I may depend on Him and not on my own strength, and that I may never feel proud or haughty. --I drove to the farm for supper, and about 9 p.m. went to Mary Alice Woodbury's to a surprise party on her, got up for Aunt Annie Woodbury's benefit. Sarah and Mina were there. We remained about three hours.

Friday, Dec. 6th, 1889: . . . We here considered and made a few changes in a circular letter that is to be sent out to the Presidents of Stakes advising them to propose to the people of their Stakes to spend the 23d of this month--the anniversary of the Prophet's birthday--in fasting and prayer that the Lord may interpose in behalf of His people and preserve them from the power of their enemies and incline the hearts of the rulers of the nation to us. We are also to pray for a righteous decision in the Church suits now pending before the U.S. Supreme Court, and also for other things which the Spirit may prompt.--In speaking of the recent examination before Judge Anderson, Father said that he understood when he had his endowments in Nauvoo that he took an oath against the murderers of the Prophet Joseph as well as other prophets, and if he had ever met any of those who had taken a hand in that massacre he would undoubtedly have attempted to avenge the blood of the martyrs. The Prophet charged Stephen Markham to avenge his blood should he be slain; after the Prophet's death, Bro. Markham attempted to tell this to an assembly of the Saints, but Willard Richards pulled him down from the stand, as he feared the effect on the enraged people. Bro. Joseph F. Smith was traveling some years ago near Carthage, when he met a man who said he had just arrived five minutes too late to see the Smiths killed. Instantly a dark cloud seemed to overshadow Bro. Smith and he asked how this man looked upon the deed. Bro.

S. was oppressed by a most horrible feeling as he waited for a reply. After a brief pause the man answered, "Just as I have always looked upon it--that it was a d. . .d cold- blooded murder." The cloud immediately lifted from Bro. Smith and he found that he had his open pocket knife grasped in his hand in his pocket, and he believes that had this man given his approval to that murder of the prophets, he would have immediately struck him to the heart.

Sunday, Dec. 8th: . . . Father briefly mentioned two cases with which he was familiar where men were killed in a violent way for the reason, as he believed that they took the name of God in vain and were very profane.

Thursday, Dec. 19th: . . .During our meeting a revelation was read which Pres. Woodruff received Sunday evening, Nov. 24th. Propositions had been made for the Church to make some concessions to the Courts in regard to its principles. Both of Pres. Woodruff's counselors refused to advise him as to the course he should pursue, and he therefore laid the matter before the Lord. The answer came quick and strong. The word of the Lord was for us not to yield one particle of that which He had revealed and established. He had done and would continue to care for His work and those of the Saints who were faithful, and we need have no fear of our enemies when we were in the line of our duty. We are promised redemption and deliverance if we will trust in God and not in the arm of flesh. We were admonished to read and study the Word of God, and to pray often. The whole revelation was filled with words of the greatest encouragement and comfort, and my heart was filled with joy and peace during the entire reading. It sets all doubts at rest concerning the course to pursue.

Sunday, Dec. 22nd, 1889: It snowed today. I spent my forenoon in reading at the farm. 2 p.m. attended the Tabernacle services. John W. Young was the first speaker and occupied about 20 min. He bore his testimony to the loyalty of the Saints. John Henry Smith followed about the same length of time, and spoke of that through which we have passed for our religion and denounced that person as a liar who said we were traitors to our country. Father occupied the remainder of the time--about 25 min. He spoke what the Lord has done for us in the past and His promises concerning the future, and then advised all the Saints to read for their comfort and strength the 14th and 22nd chaps. of I Nephi in the Book of Mormon. He referred to our fast which the First Presidency recommend should commence this evening at sundown and last till tomorrow evening at sun-down. In our prayers we should not condemn our enemies but leave them in the hands of God; we should, however, pray for our own sins to be forgiven, and ask that the hearts of the nation's rulers might be softened towards our people.

Monday, Dec. 23: Cloudy though not stormy day. This is the anniversary of the Prophet Joseph Smith's birthday, and has been set apart as a day of fasting and prayer for all the Saints throughout the Church. About 8 a.m. I had prayers with Mina and the children. I then drove to M.E.C's and prayed with her. At 10 a.m. met at the Gardo House with Presidents Woodruff, Cannon, and Smith. Apostles John H. Smith, H. J. Grant, and John W. Taylor; Counselors J. W. Young, and D. H. Wells. All but the two latter dressed in their temple robes. We then kneeled down, and commencing with Bro. Wells, each of us prayed until Pres. Woodruff had his turn.



Bro. Jos. F. was strongest in his prayer and urged that Baskin should be made blind, deaf and dumb unless he would repent of his wickedness. In this prayer we all kneeled with our faces in.

Vol. 12; 1890.

Friday, Feb. 28th, 1890: After a bitter cold night we had a very cold day. From 7 till 10:30 a.m. I was busy at the office reading proofs preparing copy, etc. At the latter hour I went by invitation to the Gardo House. There, where we usually hold our prayer circle, the following brethren met: Presidents Woodruff, Cannon and Smith, Bros. John R. Winder, B. Y. Hampton, F. Armstrong, J. W. Fox, Jr., N. V. Jones, Geo. Reynolds, Arthur Winter and myself. Before the business of the meeting commenced we were all placed under obligation to keep the matter entirely secret. Pres. Woodruff then stated that his mind had been considerably exercised of late in regard to the prospect of our people being taxed under "Liberal" rule to such an extent as to ruin them. After thought and prayer on the subject he felt impressed that we should carefully begin to sell our surplus property at the exorbitant figures now being paid by outsiders for real estate, and reinvest our money on good security, thus shifting the burden of taxation from our shoulders to those of our enemies. All the brethren expressed their approval in general of the plan, and Father expressed the idea that he believed the Lord was, for some good purpose, turning the tide of Gentile wealth in our direction, and he felt that we should take advantage of the event. The necessity of perfect secrecy and the utmost care in this movement was apparent to all for should it once be known among the Saints that it would not meet with disapproval to sell their property to speculators a great panic would immediately ensue. Bros. Winder, Armstrong, Hampton, Fox and Jones and I were appointed a committee to take this matter in hand and work it up.

Saturday, April 5, 1890: Cloudy and dusty, but it did not storm. . . . At the latter time I went to meeting (10 a.m.) John W. Taylor was the first speaker; he felt that our failure to receive revelation from God is due to the fact that we are too much engaged with the affairs of this world and our efforts are to accumulate wealth that perishes instead of eternal riches. He occupied 15 min. Heber J. Grant followed for the same length of time, and bore his testimony to the truth. John H. Smith spoke 20 min. and strongly advised the people against neglecting the commands of God in relation to the Word of Wisdom. He felt that as soon as we were in a position to refrain from the use of tobacco alone we would be more free than we ever yet have been. Francis M. Lyman followed in a similar strain, and counseled the abstaining from meat in large quantities, and also advised all to frequently visit the meetings and partake of the sacrament, and be sure to have the proper spirit when we thus ate and drank. Moses Thatcher followed for 20 min. and referred to financial affairs. He hoped the day would soon come when the apostles would be relieved of financial affairs connected with the community and be permitted to devote themselves exclusively to the ministry. As for himself, it would be the happiest day of his life if the Presidency would today relieve him of his positions in various businesses and call him to go abroad or labor at home in his Priesthood.

Wednesday, April 9, 1890: Very nice day. From 7 a.m. till 10 o'clock I was busy at the office

looking over the mail and attending to other matters of business. At the latter time I went to the Historian's office where all the brethren met who were present last evening. After the singing of two hymns and prayer Pres. Snow arose and expressed his pleasure at our fasting (which we all did this morning) and our meeting. He said: Everyone of us who has not already had the experience must yet meet it of being tested in every place where we are weak, and even our lives must be laid on the altar. Brigham Young was once tried to the very utmost by the Prophet, and for a moment his standing in the Church seemed to tremble in the balance. Wm. Smith, one of the first quorum of apostles in this age had been guilty of adultery and many other sins. The Prophet Joseph instructed Brigham (then the Pres. of the Twelve) to prefer a charge against the sinner, which was done. Before the time set for the trial, however, Emma Smith talked to Joseph and said the charge preferred against William was with a view to injuring the Smith family. After the trial had begun, Joseph entered the room and was given a seat. The testimony of witnesses concerning the culprit's sins was then continued. After a short time Joseph arose filled with wrath and said, "Bro. Brigham, I will not listen to this abuse of my family a minute longer. I will wade in blood up to my knees before I will do it." This was a supreme moment. A rupture between the two greatest men on earth seemed imminent. But Brigham Young was equal to the danger, and he instantly said, "Bro. Joseph, I withdraw the charge." Thus the angry passions were instantly stilled. John Taylor also was similarly tested by the then Pres. B. Young at the time the St. George temple was dedicated. The United Order was then a favorite theme of Pres. Young, but in his views John Taylor did not fully coincide. Because of this the latter was most terribly scourged by the tongue of Pres. Young in the temple before all the people. Bro. Taylor was then President of the Twelve. It looked for a time as though these two great men would separate in anger, for Pres. Y. had forbidden John to travel through Kanab and Panguitch Stakes and organize them with Bro. L. Snow, as had been intended, and said he had better return home and make wagons until he knew what was right. Bro. Snow saw the danger and knew the disposition of the two men. He therefore visited Pres. Taylor and after considerable argument induced him to go and visit Pres. Young. They were coolly received at the latter's house, but as soon as Pres. Taylor said, "Bro. Brigham, if I have done or said anything wrong I desire to make it right," every feeling of anger vanished and these two men were reconciled. Thus the Lord will try us wherever we seem to be strong and those who today seem to be very prosperous financially may meet constant reverses until they will be forced to acknowledge that in and of themselves they are nothing. Thus it becomes us to be humble in every particular.--Apostle F. D. Richards spoke next. He said: When some of the brethren in Nauvoo were sent out to collect funds for the building of the temple part of their collections stuck to their fingers. Because of this Bro. Joseph said he thought it best to put the brethren under bonds to make correct returns and this plan would be commenced with the apostles. Bro. Brigham arose and said he did not propose to be thus treated. If the brethren could not trust him he would not go out to collect. Nothing further was said in this forenoon meeting concerning the subject, but in the afternoon when the assembly again men Bro. Brigham took a seat in the congregation. Bro. Joseph after going on the stand looked about and not seeing Bro. Y. in his accustomed place, inquired for him. On being told that he was seated below, the Prophet called out, "Oh, Brother Brigham, come up here; we want you."

Improper feelings were soon allayed, and the brethren were sent out under bonds, Bro. Brigham among the rest. Bro. Richards reported his feelings and condition. He had been married to 10 wives, one of whom has left him. He is not wealthy but in comfortable circumstances. His love for the brethren is very great. --Apostle Moses Thatcher felt well in the work and desired to be pardoned for any offense he had ever given to the brethren. He feels that the great danger to this people lies in the accumulation of wealth in their disunited condition. To the people it looks as though the authorities were divided in business matters, for they stand at the head of rival businesses. For his part, he would be glad to be relieved of all business responsibility and lay his property at the feet of the apostles. Bro. F. M. Lyman was the next speaker; he felt that he had failed in many particulars to do as he ought, but he desired to improve. He had felt very anxious to do something for his father who had died out of the Church. He had labored very hard and for years before he succeeded in releasing his own mother from the errors into which she had fallen by the teaching of his father in regard to Spiritualism. Now, however, he had succeeded in winning nearly all the family back to the Church. He wept in talking of his father. At this juncture Pres. Snow arose and said he had been thinking last night before retiring as to the condition of Amasa Lyman, and he felt convinced in his own mind that he would be permitted to associate with the Prophet Joseph to whom he was a true and devoted friend during his life. Of course, he would be required to pay the penalty for his sins, but this being done he would be rewarded for his good deeds. When Bro. Lyman completed his remarks it was 2:15 p.m. Bros. Thatcher and Grant were now excused to attend a Z.C.M.I. directors meeting, which occupied 1¼ hours. The remainder of us stopped in the room. When these brethren returned we clothed in our robes and F. D. Richards prayed as we knelt and Pres. Snow at the altar. We then dressed in our usual clothing and prepared to eat the Lord's Supper in the same manner in which the Prophet Joseph said it was eaten by the Savior and His disciples at Jerusalem, and as Joseph and the brethren did occasionally at Nauvoo; we had several loaves of bread and bottles of wine. The former was broken and we ate and drank till we were fully satisfied. I took a very small quantity of wine. About 5 p.m. our speaking was resumed. Bro. John Henry Smith and Heber J. Grant each spoke concerning their financial and family affairs and expressed their love for the members of the quorum. It now being 7 p.m., an hour's intermission was taken for exercise. When we again convened Bro. Merrill spoke second. He related how wonderfully God had preserved and guided him in youth and watched over his advancing years, so that he was able to remain as the only representative of his stock in the Church. John W. Taylor spoke first; he related how he received a testimony of the divinity of the work while engaged at his father's saw mill some years since in Summit County. In a vision he saw the place where he had been at work cutting logs gradually lit up by a brilliant light which seemed to emanate from the east. This light continued to increase in intensity and with the increase he seemed to be pushed further away from its source. Finally he clasped his arms around the stump of a tree for the purpose of keeping himself in position. He saw the Son of God appear in the brilliancy of the light and then his hold upon the stump began to slip and he knew that should he release his grasp he would be thrust back with such violence that he would be dashed to pieces. As he was holding with grim desperation, he awoke. His father told him that the interpretation of the dream was that the bright light was the

truth which would banish all truth-haters from before it, and the tree stump to which he was holding was similar representation to that of the rod of iron in the Book of Mormon. Bro. Taylor related several other manifestations of God's goodness to him in answer to his prayers. Bro. Anton H. Lund told how he joined the Church when a mere child and was sent out to preach and distribute tracts when 13 years of age. He labored thus as a missionary for 5 years before emigrating. One day when the Elders were being sent out to sell tracts none wanted to go with "the boy," but the results of the day's labor proved that the child had been most successful. The Lord blessed him abundantly in his labors. I spoke about 20 min. and told the brethren I felt unworthy of my high calling, but hoped the Lord would assist me to magnify it. I hoped to overcome my disposition to speculate, and place myself in a free position as far as finances are concerned. I envied the patience of Pres. Snow; the ability to say only good things of every person as Bro. Richards; the financial talents of Moses Thatcher and H. J. Grant; the winning manners of F. M. Lyman and J. H. Smith; the inspiration of John W. Taylor; the humbleness of M. W. Merrill and A. H. Lund; the suavity of John W. Young and the goodness of all. I asked for the patience of the brethren in my behalf. Bro. John W. Young spoke of his family affairs which had not been and were not now agreeable. In fact, his family troubles (doubtless the suing for a divorce of his favorite wife Luella) during the last three months had done more to humble him than anything else in his whole life. He believed that good would come of his seeming misfortunes. We adjourned at 11:30 till May 29th to convene in this same room. After tying up my horse's bridle which she had broken while standing by the office, I drove to the farm and got to bed about 1 a.m. very tired but pleased with the labors of the day.

Thursday, April 10th, 1890: . . . Even Secretary of State Blaine is desirous of Utah's admission; while Stephen B. Elkins says he is in favor of admitting the Territory "polygamy or no polygamy." The Democrats might have won several states had they but possessed sufficient courage when Cleveland was President to admit Mormons to political power but they failed to do so and now realize their loss. The resolution of the First Presidency of June 30/90 in regard to plural marriages was read. It is to the effect that none shall be permitted to occur even in Mexico unless the contracting parties, or at least the female, has resolved to remain in that country.

Vol. 13; 1890.

Monday, Dec. 1st, 1890: . . . Pres. Harrison's message to Congress today expresses pleasure at the increase of the Gentiles in Utah, and at Pres. Woodruff's manifesto. He says, however, that the doctrine of polygamy is not abolished by this announcement, and while not wishing to see legislation against a mere belief he suggests that the Mormons be given no power whereby they may make this practice lawful.

Tues., Dec. 2nd, 1890: . . . The question was asked if Temple work could be done for people who were once in the Church, but gradually grew cold and moved away. The answer was "Yes." This, of course, when they have not sinned against light and truth. By special permission of the President cases have even occurred of living wives who are in the Church being sealed to their husbands who died out of the Church. The question of forgiveness for the sin of adultery was

considered at some length, and examples were given of the views entertained by the various Presidents who have led the Church. All consider it a most grievous sin, but the strictness with which the law of excommunication has been enforced has varied. There seems to be more leniency in this regard at present, and some of the brethren seem to feel that this laxity is doing injury among the people by causing them to look upon this sin as being of no very grave import. Bro. Snow said he expected to see the day when a man's blood will be shed for the crime of adultery.

Thursday, Dec. 18th, 1890: . . . Father holds that we who live on the earth now and are faithful, will stand at the head of our lineage and will thus become Saviors as has been promised us. Pres. John Taylor was not sealed to his parents though they died in the Church, as he felt that it was rather lowering himself to be thus sealed when he was an apostle and his father was a high priest; but this is rather a questionable proceeding. Before separating we administered to Pres. Woodruff for his severe cold. Father was mouth.

Vol. 16; 1892.

Thursday, January 7, 1892: . . . At two o'clock I attended the meeting of my quorum at the President's office, where all the Presidency were present as well as F. D. Richards, Francis M. Lyman, John W. Taylor and myself; George Gibbs, clerk. The manner of clothing the dead sisters who have had their endowments, was first considered. It was agreed that when the coffin is closed containing the body of a sister who has been through the temple, her veil should be placed so as to hide her face, so that when her husband meets her on the other side he may lift the same from her countenance. This is in accordance with the instructions which President Young gave during his life. The carelessness of the Saints in regard to their Temple clothing was talked about, and it was voted that instructions be sent to each Temple that those who receive the ordinances of the House of God be told especially to be careful not to expose their clothing to the public gaze. This clothing is as sacred as the ordinances themselves.

Tuesday, March 29th, 1892. . . I asked Jos. F. Smith why it was that Ham's son Canaan was cursed instead of Ham for exposing his Father's person. He said that the Prophet Joseph is credited with saying that the sin of Ham consisted in trying to castrate his father, Noah, and kill his brothers, Shem and Japheth, so that he might become the head of the nations of the earth. Ham had married a daughter of Cain, and by him the curse was carried through the flood. The seed of this union is the Egyptians, who are not black, but after Ham's curse, his seed were entirely black. Hence the difference between the races who now inhabit Africa.

. . . We continued our meeting. Pres. Snow said he felt that when any question came up among us on which the majority were clear, should there be one who did not see as the others, that one should be willing to yield his views to those of the majority, and leave the responsibility of the course pursued with them. --John W. Taylor spoke in relation to the Manifesto: "I do not know that that thing was right, though I voted to sustain it, and will assist to maintain it; but among my father's papers I found a revelation given him of the Lord, and which is now in my

possession, in which the Lord told him that the principle of plural marriage would never be overcome. Pres. Taylor desired to have it suspended, but the Lord would not permit it to be done. At the close of John W.'s remarks our meeting adjourned till tomorrow at 10 o'clock. I closed with prayer.

April 1892: . . . He (O. F. Whitney) told of Geo. A. Smith's illustration of the corn which being planted in the soil at first was very insignificant, and when it appeared above the ground it gave no indication of its future development. A person unacquainted with its properties, unless he daily watched it, might dispute as to the stalks which bear the ears being the same as those tiny spears of grass that first came from the ground, but the grain-bearing stalk was nevertheless the same. So it is with the work of God. People unfamiliar with the progress of the work of God would not understand that we outgrow former conditions, and assume, under the direction of the Lord, new forms, with the underlying principles ever remaining the same.

Wednesday, Sept. 28th, 1892: . . . I then went to Bro. Merrill's room where he gave me the marriage service to study so that I could perform the same, it being to officiate in the case of Amelia and her husband that I came to Logan. After having dinner I went to the sealing room and sealed for time and eternity, fourteen couples in addition to Wm. H. Chamberlain, Jr., and my sister Amelia. In their case I laid my hands upon their heads, as Father had suggested I should do, but in the case of the others I merely repeated the ceremony. It is as follows: The hands are clasped in the Patriarchal grip, while the parties are kneeling at the altar). Bro. Wm. H. Chamberlain, Jr., you take Sister Amelia Telle Cannon by the right hand and receive her unto yourself to be your lawful and wedded wife for time and for all eternity, with a covenant and promise that you will observe and keep all the laws, rites and ordinances pertaining to this Holy Order of Matrimony in the new and the Everlasting Covenant, and this you do in the presence of God, angels and these witnesses of your own free will and choice?"--(Answer, "Yes)-- "Sister Amelia Telle Cannon, you take Bro. Wm. Henry Chamberlain, Jr., by the right hand and give yourself to him to be his lawful and wedded wife, and for him to be your lawful and wedded husband, for time and for all eternity, with a covenant and promise that you will observe and keep all the laws, rites and ordinances pertaining to this holy order of Matrimony in the new and the everlasting covenant; and this you do in the presence of God, angels and of these witnesses of your own free will and choice?" (Answer, "Yes.")--By virtue of the Holy Priesthood and the authority vested in me I pronounce you Wm. Henry Chamberlain, Jr., and Amelia Telle Cannon legally and lawfully husband and wife for time and for all eternity, and I seal upon you the blessings of the holy resurrection with power to come forth in the morning of the first resurrection clothed with glory, immortality and eternal lives, and seal upon you the blessings of kingdoms, thrones, principalities, powers, dominions and exaltations, with all the blessings of Abraham, Isaac and Jacob (and say unto you, be fruitful and multiply and replenish the earth, that you may have joy and rejoicing in the day of the Lord Jesus Christ) (all these blessings) together with all the blessings appertaining unto the New and Everlasting Covenant, I seal upon you by virtue of the Holy Priesthood, through your faithfulness, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." The parties then kiss each other, which ends the ceremony.

Vol. 17; 1893.

Wed., June 7, 1893: . . . At 5 o'clock I went to the Temple where I met my folks, we having received permission from Pres. Woodruff to receive our second anointings. Father was there to perform the ceremony. Bro. Lyman was also there to be with his wife Susan D. Callister Lyman as she received this blessing. Father anointed and spoke the words, John D. T. McAllister held the horn, and Lorenzo Snow and John R. Winder were the witnesses. Sister Lyman was first anointed in the presence of us all, she thus being the first to receive this blessing in this building. I then received mine, and my wives followed in the order of their marriages. I felt very much pleased to be thus favored. The ordinance of the washing of feet was explained by Bro. McAllister, after the anointings had been given--. I went to the President's office and spent a short time with Father talking about business, and then took John Q. to his home before I went to my home.

Thurs., June 8, 1893: . . . Went to the 8 o'clock U.P. train, and at Father's request accompanied him to Ogden on his way to England. On the way up he advised me to hold regular meetings of Geo. Q. Cannon & Sons Co., and give reports of the condition of business to stock-holders, so as to prevent dissatisfaction. he also gave me counsel concerning the management of my family. He said I ought to treat them with perfect equality, whatever my feelings towards them may be. He did not know what my course had been, but he felt impressed to mention the matter to me. He also spoke of several items of business to which he desired me to give attention for him.

Monday, Oct. 10, 1893: . . . Father spoke next on various subjects. He urged the brethren not to become heated in politics, but to be calm in all they do. Presiding brethren were advised to refrain from accepting office, and thus place themselves in a position to be arbiters among the saints. It is proposed to hold Sunday School conferences once a year in the various stakes of Zion, and thus give the presiding brethren an opportunity of visiting the various parts of the country in the interest of these important organizations. The Presidents of Stakes should interest themselves in this great labor. He spoke further against the false doctrines which are being introduced into our midst, and advised the Saints to be on their guard against them. He said we have all the power in this Church which any body possesses, and if we will follow the lead of God's servants we will always be safe. He said men should not join secret societies, for they had sufficient protection in the Church for all their conditions. He believes the time will come when marriages will occur in our temples under the Aaronic Priesthood, instead of giving to young and inexperienced men all the blessings belonging to the Higher Priesthood. It is frequently the case now that unworthy persons go into the temples on recommends, which they should not receive, but it cannot well be prohibited them to enter, because of their family connections. He hoped this change would occur soon. The brethren should pay their tithes and offerings promptly and fully, and thus aid the Church in its difficulty. Men should not sell their honor, their wife's virtue or their inheritances. We should hold all of these sacred. Pres. Woodruff and Jos. F. Smith approved of all that had been said, and the latter spoke at some length on the false doctrines which are now being circulated.

Thurs., Nov. 9 1893: . . . Pres. Woodruff told of himself and David Patten being in Tennessee on a mission. While there Bro. Patten had a journey of 40 miles to make one day, but when he went out to get the mule he had procured for this labor, he was on the ground nearly dead with the colic. Bro. Patten said: "See here, old fellow, this won't do! You have got to carry me 40 miles today, and with these words he stepped up to the animal, laid his hands on the animal, and blessed him. The mule immediately arose, and made the journey. Pres. Woodruff said that was the only time in his life when his faith had been tried, but he thought it strange for an Elder to administer to a mule, and thus do what seemed sacrilege in his mind at that time. --Bro. Joseph F. Smith told of his mother having one of her oxen become sick when she was coming to the valley with her family. The captain of the company said the animal would die, but she got out a bottle of consecrated oil, and got two of the brethren to administer to the ox, and it recovered. Father also had one of his cattle healed by the laying on of hands by himself. The animal accidentally got its leg badly hurt, and it looked as though it could no more travel, but Father slipped out after dark and administered to it, and it recovered and made the journey home. -- Bro. J. F. Smith told about David Patten having seen and walked with Cain. Cain is described as being a very large man, his head being even with that of David Patten when the latter was seated on his animal. I always entertained the idea that Cain was dead, but my attention was called to the passage of scripture concerning the curse of God which should fall upon whoever should slay Cain. I supposed this meant whoever should kill his seed.

Vol. 18; 1894.

Sun., March 25, 1894 . . .Bro. Roskelly of the Logan temple is having a considerable number of persons who are dead sealed and adopted to him. This is right where people request it, but he should not try to induce them to take this course through their surviving relatives, or in their own cases, if alive. Pres. Woodruff will write him to not try to get people to be thus sealed to him, but where they ask it of their own free will it will be proper.

. . .I also encouraged love in the family. Bro. Grant spoke the remainder of the time. He said in the course of his remarks that it is said truly in family affairs that "Men hold the lines, but women tell them where to drive;" this was said to show the sisters that their influence over the men is very great, either for good or evil. --We returned home in the evening.

Wed., March 28, 1894: . . . I (Pres. Woodruff) was sealed to my father, and then had him sealed to the Prophet Joseph. Erastus Snow was sealed to his father though the latter was not baptized after having heard the Gospel. He was, however, kind to the Prophet, and was a Saint in everything except baptism. The Lord has told me that it is right for children to be sealed to their parents, and they to their parents just as far back as we can possibly obtain the records; and then have the last obtainable member sealed to the Prophet Joseph, who stands at the head of this dispensation. It is also right for wives whose husbands never heard the Gospel to be sealed to those husbands, providing they are will to run the risk of their receiving the Gospel in the Spirit world. There is yet very much for us to learn concerning the temple ordinances, and God will



make it known as we prove ourselves ready to receive it. In searching out my genealogy I found about four hundred of my female kindred who were never married. I asked Pres. Young what I should do with them. He said for me to have them sealed to me unless there were more than 999 of them. The doctrine startled me, but I had it done.

. . . John W. Taylor said he had been riding with a Gentile who said he had made an effort to have a former member of our Church admitted into the Knights of Pythias order, but when he heard that this man had been cut off from our Church after a High Council trial, he and other Gentiles did not have much confidence in or respect for him. This shows how much our Church tribunals are respecting by non-Mormons.--Heber J. Grant said it was revealed to him as he was traveling among the Moquis that he was called to be an apostle because his father according to the flesh, J. M. Grant, and the prophet Joseph, to whom he rightfully belonged, had requested it. Seymour B. Young was made one of the First Seven Presidents of the Seventies because his father had requested it.

Mon., April 9th, 1894: . . . Encourage fast-day donations and the payment of tithes in your stakes. Some of us belonged to a Masonic Lodge in Nauvoo, but no good came of it. We found fellow-members were plotting against the Church leaders, and seeking their death. We should not join the Masons, Odd Fellows or other such organizations.

\_\_\_\_\_, 1894: . . . Speaking of Salina, and the great number of non-Mormons living there, he (Bp. Jensen) said that Pres. Brigham Young once said that it would require a very good Saint to live in Saline, and not lose the faith, as the spot on which the city is built has been the scene of many in ancient battle in times when the Nephites and Lamanites were at war with each other. The pass through the mountains is the lowest here of any place in the Wasatch range. The spirits of the ancient dead still hover around this place. Bro. Jensen says it seems as though all the apostates gravitate to this place. He also says that out of all the young men who have been born and reared in this place he only knows two who have any faith. Were it not for the good teachers he has in the ward, the powers of evil would undoubtedly gain the ascendancy.

Mon., May 22, 1894: . . . The Elsinore choir furnished the singing, and during the services yesterday they sang a piece to the words, "O My Father," which Bro. Durrans of Parowan received in a dream. He dreamed that he saw a Navajo blanket floating down a river, and as he watched it, he suddenly saw several Indians appear on it. They came to the shore where he stood, and one of them placed an instrument to his mouth something like a clarinet, on which he played the tune which was rendered, with the exception of one high note which he could not reach. Bro. Durrans arose and wrote out the piece. Some time thereafter a birthday party was given at his house when one of the brethren spoke in tongues. In the course of his remarks he said that this tune was the one used by the ancient Nephites, just before the last remnant was slain at the hill Cumorah about the year 421 A.D. It was a kind of lamentation.

Wed., Oct. 24, 1894: . . . The Presidents Woodruff and Smith both say they were willing for such a ceremony (sealing David to a wife) to occur, if done in Mexico, and Pres. Woodruff promised

the Lord's blessing to follow such an act. Father said Uncle Angus could sound Annie on the matter, and I was willing to leave it in that way.

Fri., Nov. 16, 1894: . . . While there the Presidency were talking about the spirit which has resulted from the political campaign. He said that for a long time Moses Thatcher has not enjoyed the Spirit of God, and he has fears for him unless he repents. He told of the spirit which led away from the Church in early days six of the Twelve Apostles. He said that the Prophet Joseph frequently did peculiar things in order to try those who were with him. One Sunday two Methodist preaches came to visit him in his house. He talked with them for some time, and then took a coal from the ash pan and marked on the floor. He then jumped, and said to one of the brethren present that he could not jump as far. This very much offended his sanctimonious visitors, when he opened out on them and said he merely did it to try them, as he perceived they were visiting him merely to find some sin in him. When Pres. Woodruff first met him and his brother Hyrum they were coming in from target shooting with pistols, which they held in their hands. Bro. Joseph remarked that he was intending to go up to Missouri, and thought he would have to do some shooting, and wanted first to see if he could hit anything.

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Tues., Oct. 1, 1895: . . . Bro. Lyman related of the joining to the church of several old-time Mormons, and said he could not help feeling sorry for these men who have lost so much time and so many blessings by their apostasy. --Some desultory talk was now had in which the following truths were told: Joseph Smith tried the faith of the Saints many times by his peculiarities. At one time he had preached a powerful sermon on the Word of Wisdom, and immediately thereafter he rode through the streets of Nauvoo smoking a cigar. Some of the brethren were tried as was Abraham of old. The Prophet said that the scripture concerning the putting of new wine into old bottles referred to the teaching of the Gospel to old traditionated people, many of whom were unable to stand the new truths. Even baptism for the dead was once unacceptable to the Saints.